Edward Spangler

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From the Episcopal Register.

PRAYER MEETINGS.

A crowd of business and a multiplicity of cares have interrupted the continuance of these communications; and indeed I have been thinking of discontinuing them wholly, in the hope that we might at length be allowed to meet occasionally for social prayer without any farther censures from our Christian brethren. But in this we are disappointed: Great efforts have recently been made from the pulpit, and from the press, to make it believed that Prayer Meetings are *generally* the theatres in which spiritual pride, ambition, and ostentation, indulge their unhallowed aims. This is indeed hard judgment. In support of it we are still favoured again and again with some remarks of Mr. Scott, who seems almost to have atoned for his Calvinism, and to have become an oracle among us, by mentioning some evils resulting from certain meetings within his own observation. Of his testimony, and that of a very few others, enough was said in a former communication. Those best acquainted with the writings and character of that faithful minister of Jesus Christ, and with the Prayer Meetings held by Episcopalians in Rhode Island, will not a moment doubt but they would, were he living, and present with us, receive his most cordial approbation.

But this is not material; the opinions of a few individuals, however learned or pious, and whether against the meetings or in their favour, are of little consequence. The wisest and best men differ very much, and on points too, far more important than the present subject. The sense of this frailty should make us all more humble and more cautious in condemning others. Were the meetings in question as disorderly and pernicious as uncharitableness can represent them; still, in a religious view, and according to the Scriptures, the sin and the evils of rash judgment and censorious speaking are a hundred fold greater. But it is in a Christian's view a small thing to be judged of man's judgment; it is with fear and trembling that he judges even himself. The fact however is remarkable, and may well encourage those who attend the meetings, that they have to contend only with human opinions, and the censures of men; that nothing from the word of God, nor from the authority, or standards of the Church has been, and nothing, we feel confident, can be alleged against them. Not however that we would exclude the opinions of men. If the *general* experience of pious Christians has found the meetings productive of more evil than good, this would be good reason for their discontinuance. But the fact is far different: they who have attended the meetings are evidently the best judges of their effects. And they are almost unanimously of opinion that they *generally* promote the love of God, the Spirit of prayer; a decided faith in the doctrines of Christ crucified, and a conscientious observance of the ordinances of the Church. This is said, be it still remembered, of the meetings in Rhode Island, with which only I am well acquainted; but, so far as I know, it is equally true of all the like meetings throughout the United States. If it be admitted that the meetings are according to the will of God, and that his Spirit will and does bless those who unite in fervent supplication, it must, according to the Scriptures, be expected that men will oppose them. They who *cry earnestly* to their Saviour for mercy and grace, may be *rebuked that they should hold their peace;* but in such case, they will do well, like some in the gospel, to "cry the more, Have mercy on us, O Lord, thou Son of David."

As the meetings are so much and so severely condemned; as by some of our brethren we are still held up to public scorn as proud, seditious, designing men, enemies of the Church, and disturbers of its peace, *turning the world upside down,* it is, we humbly believe, fitting, and should the Lord vouchsafe his blessing, it may be profitable to continue this apology for those who attend them: not however in the manner, nor (it is hoped) in the spirit of controversy; but with the claim of being heard in our own defence; with the hope that we may be judged according to the rule of Christian charity; and also that a candid, dispassionate view of the subject may tend to allay, rather than to stir up contention, and may promote what is at all times highly necessary, and at the present especially needed and desirable, peace in the Church, and love among its members. The only way to this most desirable end is to follow that most excellent rule of charity so clearly and fully stated and commanded in the fourteenth chapter to the Romans. We do not require those to attend the meetings who think them unprofitable: nor have I ever known any to be censured for not attending them. Why, to use the recent language of one of our religious Journals, are men "so unwilling to allow to others what they will, at the sword's point, assert for themselves?—When they are left free to perform their several duties to God, their neighbour, and themselves, in their own way, why is it that censures and upbraidings are poured with such unsparing hand upon us, who lay our claim also to *that liberty wherewith Christ has made us free?*" With many of us it would be better to judge ourselves more, and our neighbours less. It is said that we are generally actuated by ambition; and are they free from ambition and the love of power who pass this sentence? "Let him who is without sin cast the first stone!" When we again solemnly on our knees in the presence of God, declare that we have "from time to time most grievously committed manifold sins and wickedness against his Divine Majesty, by thought, word and deed," let us well consider whether we say it as hypocrites, or with a sincere conviction that we have done so wickedly. If we say it sincerely, are we the persons to judge the hearts and motives of our brethren, and to be extreme to mark what is in them amiss?

We may further add, that, whatever may be the good or evil resulting from the meetings, they have now become a subject of such general notoriety and interest, it is highly fitting that they should be fairly and candidly considered; the testimony of those who have experienced their effects should be patiently heard; facts and not opinions should be examined; and general results should be duly estimated. All the evils said to result from the meetings, are said also, and in a far greater degree to result from Christianity: but it proves only that men are wicked, or at the best imperfect, and that no seed can be so pure but the enemy will sow tares among it. Should the meetings be found, on just examination, to be productive of more evil than good, our General Convention may apply, what it so easily can do, the proper remedy for the evil. If the present writer is not deceived respecting his motives, what he chiefly seeks in this investigation is truth and peace: and he deems it more than possible that he may have the honour and prosperity of our Church as much at heart, as they who make more lofty pretensions, and claim to be exclusively its friends. Some of our brethren, who are highly and justly respected, believe, I doubt not, that the ground which I take respecting the points discussed in those communications, is injurious to the Church, and of course to true religion. I think the same of the ground which they take; and I blame no one for honestly expressing his sentiments, and inculcating what he believes to be the truth, as it is in Jesus Christ. We may on both sides be zealous Churchmen; but we cannot be truly Christians, farther than we exercise mutual forbearance. If we cannot all be of one mind, we can at least be of one spirit. And should it be thought that I manifest a partiality in favour of the meetings, let it be considered that for many years I have been acquainted with them, and carefully (I may well say with a jealous eye) observed their effects, and have seen very little of evil resulting from them; and cannot with truth deny that they have been productive of much good. I was formerly much prejudiced against such meetings, and ought to treat with more tenderness and charity those who are under the influence of the like prejudice. That evils may result, and in some places have resulted from such meetings, no one denies. My own opinion and advice respecting them, may, if the Lord will, hereafter be offered for a place in the Episcopal Register.

Every Christian should be aware that there is in our natures a pride which strongly inclines us to contemn and avoid that which is held or practised by those we dislike, or consider our rivals or opponents. We of the Episcopal Church have thought, and I fear not wholly without reason, that some usages which are profitable to edification, and conformable to the Scriptures, have, by some Christians, been rejected and opposed because they are by us practised: such, for instance, as using the Lord's Prayer, kneeling in our devotions, and reading the Scriptures in public; and so far as the omissions have been from this cause they cannot be too much condemned. But in us, who have seen and said so much of this evil, such pride would be still more sinful. If we censure what the Scriptures do not condemn, and experience has proved to be useful, because it is practised by those whom we oppose, or dislike, or wish to *put down;* out of our own mouth shall we be condemned.

From a like corruption of our nature we are inclined to make ourselves—our own actions, and feelings, and practice, the standard of orthodoxy and excellence. To worldly people, and to lukewarm Christians, much ardour and deep engagedness in religion is enthusiasm: and any departure from that formal routine of religious service in which they walk is branded as irregularity. We have also a natural propensity to formalism: we adhere strongly to what has become habitual: and this leads us to judge of religion too much from its exterior; to be contented with a habitual round of external rites and to censure any deviation from our beaten track. The dislike which some (we say not all) have to Prayer Meetings seems to proceed chiefly from this cause. No Christians are less likely than Episcopalians to advocate, or to sanction needless change or innovation. In every thing essential they endeavour to search for the old paths, and to walk in them. But still the Church allows, what the Scriptures indeed require, that we so far conform to times and seasons as to refrain from whatever will injure the cause of truth; and to do that which will best promote the Redeemer's kingdom. Changes in society and manners; improvements in literature and the arts, and revolutions in states and kingdoms, may render old usages inexpedient, and new ones profitable. It is not yet forty years since very considerable alterations were made in our Prayer Book: though the changes were then strongly opposed by many, who viewed them as the ruin of our Church, no one now doubts but the alterations were wise, and have been very useful. Hymns and offices have since that time been added; and further alterations are by our General Convention proposed. And some of the offices which the Prayer Book contains are almost fallen into disuse:—as the offices for Visiting the Sick; for the Churching of Women, and a part of that for Private Baptism. And some new usages, called for by the exigence, and already adopted by the wisdom of the present age, have been much blessed and very useful. Such as Bible Associations; Tract Societies; Bible Classes; Sunday Schools. And to the number (in the opinion of thousands of pious christians) may justly be added *Meetings for Social Prayer and Religious Conference.*

Another error to which we are naturally prone, and which in every age has been very injurious to true religion, is neglecting weightier matters, through attention to things of minor importance. When we consider what wickedness and infidelity every where prevail; what doctrines subversive of the most essential principles of Christ's religion, and making his cross of no effect, proudly lift their head, and boast of daily success; when the love of so many is cold; and when self-righteousness and self-will, and contention and love of the world so much predominate among those who profess to be the disciples of the holy and humble Jesus, we might expect that the gospel preacher would find sins and errors against which to raise his warning voice, and to thunder out his imprecations, more detestable and more alarming, than revivals of religion and meetings for social prayer. It is also worthy of some consideration, that so far as on the one hand these exercises meet with great opposition from worldly people; and on the other there are great efforts of the adversary to render them instrumental of evil, they have evidence of being agreeable to God's will: for such opposition, and such abuse will in every age be made to frustrate the effects of gospel truth. And it is worthy the serious enquiry of us all, whether we ought not to oppose the evil only, and let the good remain. The evil ought fairly to be exposed, and decidedly condemned: but truth forbids that we should either magnify the evil or conceal the good; and charity forbids that we should ascribe the conduct of men to evil, when it may as fairly be ascribed to good intentions. Truth also requires us to admit, and candour to state that there are facts, of more weight than a thousand opinions, which show that the blessing of God is with those who favour such meetings and revivals. They *generally* hold to the most distinguishing articles of the Christian faith: their Churches, and their members increase, and are rapidly multiplied: they evince great piety and devotion to God; and the most disinterested zeal for the propagation of the gospel. Freely do they give their money, and devote their lives to the service of Christ. They do not, with a narrow, unchristian policy, limit their bounty, nor confine their zeal to their *own* parish, or state, or country: they know and feel that all souls are equally precious; that it is the will of our Divine Master that his gospel should be preached to every creature; that the knowledge of his truth should be extended more and more among the nations of the earth, till all the ends of the world have seen the salvation of our God. Those, who are thus devoted to the honour of God, and the best good of mankind; who use all means and efforts in their power to build up the Redeemer's Kingdom, God does bless, and will bless, though the world should oppose them; and though in some points they are, as we believe, mistaken and erroneous. The efforts of those still more sound in faith, and apostolic in discipline, would, we may believe, be still more blest and prospered. Had we the zeal and devotedness of some other denominations, the Episcopal Church, we doubt not, would soon rise in numbers, above every other sect. It is to be wished that we were more and better disposed, not only to imitate their pious zeal and labour of love; but also to bless God for the good they do. If St. Paul rejoiced in the good done even by those who preached with evil intention, well may we rejoice and praise God that thousands, and tens of thousands, are yearly awakened to righteousness, and that the everlasting Gospel is spread to the remotest regions, by those who are evidently actuated by the best motives, and hold in common with us the grand essentials of the Christian faith. Dare we affirm that means and efforts which produce such fruits, are only from human wickedness and error; or from the instigation of the devil? Suppose they are in some things erroneous, how shall we evince to the world, or to our own conscience, that we have a better faith, but by bringing forth more and better fruits? A Christian cannot be too cautious how he judges another man's servant; violates the rule of charity; and is found fighting against God.

There is still another and great evil, which, from the depravity of our nature, easily besets us, which is exalting above the due limits of their authority, *the commandments of men.* The Jews in our Saviour's time had fallen into the same error. By Christians generally, in the dark ages, and by very many at the present day, the rites and ordinances which rest only on the authority, or usages of the Church, and on human tradition, are apparently as highly esteemed, and they are certainly contended for with more interest and zeal than the precepts of the Bible, and the weightier matters of morality and religion. What God has ordained is ever to be observed, and steadfastly from age to age maintained without change or innovation. But the same cannot with truth be said of the commandments of men. The ordinances of the Church, or what is done by human authority, should ever be accommodated to the existing state of society, and to the spiritual wants of mankind. What in religion is suited to all ages of the world, and to all sorts and conditions of men, the Lord has himself appointed: other things are left to be regulated and varied, as the world changes, and circumstances require. What the rulers of the Church direct, if not contrary to the word of God, (as was the case before the Reformation) is to be conscientiously regarded. And where the Church does not interfere, nor prescribe rules of conduct, the Bishop in his Diocese, the pastor in his parish, and individual christians, in their respective ranks and offices and stations, are left to act according to their wisdom and discretion. And this liberty, as many believe, they rightly use in the case of the meetings for prayer and religious conversation.

But as there are some who by extending the precepts of the Bible beyond the intention of the Divine law, become "overmuch righteous;" so by a like extension of ecclesiastical authority we may be *overmuch Churchmen:* and that some among us should be overmuch *Episcopal,* is at least very natural. Should our Convention prescribe rules respecting social prayer, Episcopalians would feel themselves bound to observe them; but not to think them of equal authority with the Canon of Scripture. It is of vast importance to the purity of religion, and the unity of the Church, that Christians carefully distinguish between what is of Divine, and what but of human authority. This is the foundation of Protestanism; or, in other words, of true Christianity; that the Bible is our Creed and only rule of faith and practice: "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And wisely does the Church lay her ministers under the most solemn obligation, "to teach nothing as necessary to salvation, but that which they shall be persuaded may be concluded and proved by the Scriptures." The cry of "The Temple of the Lord;" or "The Church: The Church:" has been for many ages continued: but every Christian, whose heart, by a sound and saving faith, has been renewed, knows that the Church cannot be in peril while her children adhere to this her sure foundation. And though many may set themselves forward as *infallible interpreters* of God's word, Christians, still more now than when taught by inspired Apostles, should, like the *wise Bereans,* search the Scriptures, and for themselves ascertain what is truly written. Every ordinance of man is for the Lord's sake to be respected; but no human authority—not that of the Church, may be set in competition with the sure word of God. The Christian religion has suffered much more from the extension and abuse of ecclesiastical authority, than from all other enemies to evangelical truth. "The opinions (says the excellent Mr. Samuel Ogden, in his sermon on Jude 3,) which we owe to prepossession, we support and patronise with a temper as different from that *earnestness* enjoined by the Apostle as are the tenets, possibly, for which we contend from *the faith which was once delivered to the Saints.* This spirit steals upon us sometimes almost imperceptibly, and we are *in the midst* or *at the head* of a faction, before we are ourselves aware of it. We know not on either side what we are doing; but we perceive that *the distance widens,* and charity and union are become impracticable. We cast the blame always *on our adversaries;* and *impute to them* the division that is so detrimental to us both. We observe not the motion of our own vessel, but the shore flies from us. Sometimes we enter into these factious contests out of regard, as we fancy, to religion and truth. The cloak of zeal is thrown over: and it covers even from our own eyes, often indeed from them only, avarice, ambition, vanity, or resentment.—When we are moved to go out in our armour in the cause of faith, we should be sure that it is indeed the very *faith which was once delivered to the saints:* no innovation introduced in [illegible] by the authority or artifices of men.

"It would be advisable too, that our zeal should abate, as the articles of our belief are multiplied. Deductions in divinity are dangerous. We shall do well to keep *the form of sound words,* but may be more moderate in our concern for very ingenious explications of them.—Our short-lived sophistry is but ill suited to that *word of God which liveth and abideth for ever.*—The truths of religion need no ornaments of ours: they will receive none: they are defiled by decorations. *Thou shalt build the altar of the Lord thy God of whole stones: thou shalt not build it of hewn stones;* for if thou lift *up thy tool upon it, thou hast polluted it.*—If it be the obscure, the minute, the ceremonial part of religion, for which we are contending, though the triumph be empty, *the dispute is dangerous.* Like the men of Ai we pursue perhaps some little party that flies before us, and are eager that not a straggler may escape; but when we look behind *our city is in flames.* On the other hand, but for the same reasons, as we should not be forward and urgent in imposing the profession of such articles, or the use of such ceremonies, as are not, or are not plainly essential to religion; so if unreasonable men *will lay them upon us,* we will do all we can to content them: we will refuse no burthen for the sake of peace.—It is a poor argument that is so brought, by the disturbers of order, that we are obliged to bear our *testimony,* as their phrase is, against encroachments. We do it best by differing as far as possible from the spirit of those who make them; by not following their bad example; nor accepting their challenge to quarrel about little matters: by showing that we value peace more than they do."

Much more might be quoted from the same discourse unhappily too applicable to the present state of our Church. Its best friends will be they who imbibe the spirit by which this discourse was dictated, and follow the counsel which it gives. Such spirit and such counsel are recommended to those who attend the meetings in question: to bear reproach with Christian meekness: and to "follow after the things which make for peace." Let those rule who love power: a Christian spirit is best shown by patient suffering and cheerful submission. Man can do no more than kill the body, and happily in this country not quite so much. Having done what we conscientiously believe is most likely to honour our Divine Master; to promote the best interest of His Church, and to save ourselves and others, we may well leave the event with God.

BISHOP HEBER'S INDIAN JOURNALS.

It is impossible to reflect, without some wonder, that the English library is to this hour extremely poor in the department of books descriptive of the actual appearances of men and things in India; of the scenery of regions where almost every element of the beautiful and the sublime has been scattered with the broadest lavishness of nature's bounty; of cities, on the mere face of which one of the most wonderful of all human histories is written, through all its changes, in characters that he who runs may read—where the monuments of Hindoo, Moslem, and English art and magnificence may be contemplated side by side; of manners, amongst which almost every possible shape and shade of human civilization finds its representative; where we may trace our species, step by step, as in one living panorama, from the lowest depths of barbarian and pagan darkness, up to the highest refinements of European society and the open day-light of protestant christianity.

Considering the lamented prelate whose journals are now before us merely as a traveller, he appears to us to have carried to India habits and accomplishments, and to have traversed her territories under circumstances, more advantageous than any other individual, the results of whose personal observation have not as yet been made public. He possessed the eye of a painter, and the pen of a poet; a mind richly stored with the literature of Europe, both ancient and modern; great natural shrewdness and sagacity; and a temper as amiable and candid as ever accompanied and adorned the energies of a fine genius. He had travelled extensively in his earlier life, and acquired, in the provinces of Russia and Turkey especially, a stock of practical knowledge that could not fail to be of the highest value to him in his Indian peregrinations. His views were, on all important subjects, those of one who had seen and read much, and thought more—liberal, expansive, worthy of a philosopher and a statesman. In the maturity of manhood, he retained for literature and science the ardent zeal of his honoured youth. The cold lesson, *nil admirari,* had never been able to take hold on his generous spirit. Religion was the presiding influence; but his religion graced as well as heightened his admirable faculties; it employed and ennobled them all.

The character in which he travelled gave him very great opportunities and advantages of observation. His high rank claimed respect, and yet it was of a kind that could inspire no feelings of personal jealousy or distrust; this the event proved whatever might have been anticipated. The softness and grace of his manners; a natural kindliness that made itself felt in every look, gesture, and tone; and an habitual elegance, with which not one shade of pride, haughtiness, or vanity ever mingled—these, indeed, were the qualities which must have gone far to smooth the paths before him, in whatever official character he had appeared. As it was, they inspired every where both love and reverence for the representative of our church. Many will hear with surprise, none we think, without pleasure, that his sacred office, where it was properly explained, even in the remotest provinces, received many touching acknowledgments. There was no bigotry about him, to check the influence of his devout zeal. And who will not be delighted to learn that this wise and charitable spirit met with its reward;—that learned doctors, both Moslem and Brahmins,—men who would have shrunk from the vehement harangues of half-educated zealots, however sincere and excellent, were eager to hear a mild and accomplished scholar reason of life, death, and the judgment to come; and that the poor peasantry often flocked to him, as he passed on his way, to beg, not for medicines only, but for the prayers of the holy stranger.

For the unwearied assiduity with which the bishop discharged all professional duties in his immense diocese, and cultivated every branch of strictly professional knowledge, we may refer to the brief sketch of his life which appeared in a recent number of this journal. The *correspondence* included in the volumes now before us will illustrate and complete that part of his history. The *Journal,* which occupies the greater part of the book, would of itself appear more than sufficient to have occupied the whole time that Heber spent in his diocese. It was not written with any view of immediate publication, if, indeed, he contemplated publishing it at all. It forms, nevertheless, a monument of talent, sufficient, singly and alone, to establish its author in a very high rank of English literature. It is one of the most delightful books in the language; and will, we cannot doubt, command popularity, as extensive and lasting as any book of travels that has been printed in our time. Certainly, no work of its class that has appeared since Dr. Clarke's, can be compared to it for variety of interesting matter, still less for elegance of execution. The style throughout, easy, graceful, and nervous, carries with it a charm of freshness and originality, not surpassed in any personal *memoirs* with which we are acquainted. The secret is, that we have before us a noble and highly cultivated mind, pouring itself out with openness and candour, in the confidence of the most tender affection—for the journal is addressed to Mrs. Heber. In his description of India, one of the most *loveable* of men has unconsciously given us also a full-length portrait of himself.

N. York Journal of Commerce.

SABBATH MEASURES.

A writer in the Albany Antidote, approving the measures already taken to promote the sanctification of the Sabbath in that state, suggests others in addition. "He would propose, that the corresponding committees in the principal places from Buffalo to Albany, make arrangements for sending two commissioners to attend the meetings of every Synod, Presbytery, Classis, Association and Consociation that shall be held during the present year, and get each member, individually, to sign an engagement to undertake himself, immediately, after his return home, or get others to undertake to procure as many subscribers as practicable in his own congregation, and among other persons, to an engagement *to "give the* PREFERENCE, *in their business and travelling, to such canal boats, stages, steamboats, and hackney coaches,* as shall not run on the Sabbath;" and to make returns of the number of subscribers on the first day of every month, to the nearest corresponding committee, that a record of these returns be kept.

FRENCH DEFINITION OF IMMORTALITY.—Napoleon being in the gallery of the Louvre one day, attended by Baron Denon, turned round suddenly from a fine picture, which he had viewed for some time in silence, and said to him, "That is a noble picture, Denon." "Immortal," was Denon's reply. "How long," inquired Napoleon, "will the picture last?" Denon answered, that, "with care, and in a proper situation, it might last, perhaps, five hundred years." "And how long," said Napoleon, "will a statue last?" "Perhaps," replied Denon, "five thousand years." "And this," replied Napoleon, sharply, "this you call immortality!"

AMERICAN COLONY AT LIBERIA.

Copy of a Letter from Capt. Nicolson, of the U. S. Navy, to Hon. H. Clay.

WASHINGTON, MARCH 17, 1828.

Sir,—Having visited the Colony of Liberia, on my return to the United States, from a cruise in the Mediterranean, I cheerfully comply with your request, by presenting to you such views of its present condition and probable growth, as occurred to me in the course of that visit.

The soil in the possession of the Colonists is rich, and will produce a superabundance for the support of the Colony, as well as for external commerce. Sugar, cotton, coffee, rice, and various trees and plants, yielding valuable dyes, and medicinal gums, can be cultivated with success.

The population is now 1,200, and is healthy and thriving. The children born in the country are fine looking, and I presume can be raised as easily as those of the natives. All the Colonists with whom I had any communication, (and with nearly the whole I did communicate in person, or by my officers) expressed a decided wish to remain in their present situation, rather than to return again to the United States. I cannot give you better evidence of the prosperity of the Colony, than by mentioning that eight of my crew, (colored mechanics) after going on shore, two several days, applied for, and received their discharge, in order to remain as permanent settlers. These men have been absent from their country upwards of three years, and had among them, nearly two thousand dollars in clothes and money. Had they not been thoroughly convinced that their happiness and prosperity would be better promoted by remaining among their free brethren in Liberia, they would not have determined on so momentous a step as quitting the United States, perhaps for ever, where they all had left friends and relatives.

The appearance of all the Colonists, those of Monrovia as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessings of liberty, and appreciated the boon. Many of them had, by trade, accumulated a competency, if the possession of from three to five thousand dollars may be called so. As a proof of the growing importance of the commerce of the country, more than 100 hogsheads of tobacco had been raised during the last year, and the demand was increasing. Ivory and camwood are now the prominent articles received in exchange for foreign imports; other dyewoods, and medicinal gums and roots will be hereafter brought in, as they are already known to exist in the interior.

I take this occasion to suggest the propriety of permitting any of the Colonists to purchase an additional number of acres of land from the Agent. By permitting this, the more enterprising will be enabled to turn their attention to the culture of the coffee tree, which grows spontaneously in the vicinity of Monrovia. In fact, the soil will produce every thing which a tropical climate will allow to arrive at maturity.

From the good order and military discipline which appear to prevail among the Colonists, I am induced to believe they could easily repel any attack which could be made upon them by any native force. They have arms, and having associated themselves in volunteer companies, have acquired the knowledge of using them with effect, against any probable force which might be brought to bear upon them, by undisciplined and scattered tribes in their vicinity. It is true, they have no harbors for large vessels, as all their rivers are obstructed by bars. This is not of much consequence to their coasting trade, as they have many harbours and inlets, which are accessible to small vessels. Large vessels have also one advantage, that most of the heavy winds are off the coast, which gives them a lee and a smooth sea. Off Cape Messurado, there is a good anchorage, and on the pitch of the Cape they have planted a battery, which will protect any vessel that may need it, from piratical depredations.

I would respectfully suggest, for your consideration, the propriety of making the principal Agent of the Colony a "Commercial Agent," as cases have occurred on the coast, when such an appointment might have proved the means of rescuing American property from the hands of foreigners, who have maintained possession of it in consequence of there being no legalized American Agent on the coast.

The importance of this Colony, as regards the native tribes of the coast, is, in my estimation, great. They already begin to perceive that it is civilization and the blessings of religion, which give superiority to man over his fellow man. They had supposed it was the white skin; but now they see, in their neighbourhood, men of their own colour, enjoying all those advantages hitherto deemed peculiar to the former. This has elicited a spirit of inquiry, which must tend to their benefit. The philanthropist may anticipate the day when our language and religion will spread over this now benighted land. The slave trade will cease, as the Colony progresses, and extends its settlements. The very spot where now exists a free People, was a depot for the reception of manacled slaves. This fact alone is entitled to consideration, and ought to arouse the zeal of the friends of humanity every where.

Our large cities complain of the number of free blacks who have, by their petty crimes, filled their penitentiaries. Would not the Colony be benefitted by the labour of these men, and the community relieved by their transportation? I certainly think the colony sufficiently strong, both morally and physically, to prevent any injury from their admission. I do not pretend to point out the mode or character in which they ought to be received. This I leave to those who are more able to judge on the subject. I see that the colony is now in want of numbers, to clear and cultivate a country, which will amply repay them for the labour.

I take leave to mention, that the climate is much like that of all similar latitudes; and, as the land is rich, and most of it still in woods, we must expect that bilious fevers will sometimes prevail; but I do not think it more unhealthy, to the coloured people, than our extreme southern coast; and as the soil of Liberia becomes cleared and cultivated, I have no doubt it will be found as healthy as any other southern latitude. It was, I believe, never intended, that the white man should inhabit this region of the globe; at least we know that the diseases of this climate are more fatal to him, than to the man of colour. They luxuriate in the intense heat, while a white man sinks under its exhausting influence.

I confess, sir, that since I have visited this Colony, I have felt a strong interest in its prosperity, and hope that it will thrive under the auspices of a society, among whom are some of our most distinguished citizens.

If what I have communicated shall prove instrumental, in the slightest degree, to sustain you in the cause of humanity, and of this degraded race, I shall rejoice that my duty called me to witness the growing prosperity of the Colony of Liberia.

With sentiments of high respect, I have the honour to be, your obedient servant,

JNO. B. NICOLSON,

Late Commander of the U. S. Ship Ontario.

The HON. HENRY CLAY,

Vice President of the Colonization Society.

PRACTICAL LESSONS,

Learned at the School of Morality.

From the late excellent Report of the Society for the Reformation of Juvenile Delinquents, which numbers among its Directors some of the most fashionable, as well as intelligent of our citizens, we copy the following paragraphs. A testimony from such a source, and corroborated by facts so convincing, we hope will be duly weighed by those misguided men who have entailed upon us the heavy calamity of at least *half a dozen Theatres!*

The two following cases, selected from the examination of the boys of the Refuge, by the Superintendent, will tend to corroborate the opinion entertained by the Managers that no greater evil could have befallen our city, in relation to the morals of its youth, than the extraordinary increase which has recently taken place in the number and variety of its Theatres and other analogous places of public amusement. From the rivalship which prevails between these places, and the necessity of resorting to some means in order to sustain a reputation for numbers, the terms of admission are reduced to a modicum; and, if our information be correct, tickets of admission, even in some of the largest of these establishments, are freely granted to that class of females which it is expected will be able to bring companions with them, and thus add to the emoluments and appearance of the house.

June 24th, 1827.

H—— S——, from the Commissioners, by the intercession of his mother and friends, aged eleven years the third of March last, born in Yonkers, West Chester Co. N. Y. His father has been dead six or seven years: his mother keeps a boarding house, on the corner of B—— and R—— street, is to pay one thousand dollars rent annually, and has twenty-seven boarders.

H—— lived two years with his uncle R—— M——, at H**** N****, Connecticut; returned to his mother in September last.

His first theft was sixpence from his mother; the second was two shillings from her, with which he went to the Chatham Theatre, and told his mother that he had been playing with boys in the street; then six shillings from his mother, which he spent in going to the Bowery Theatre twice; next five dollars from his aunt H—— M——, of which he spent three dollars, in going to the Park Theatre three times, and concealed the rest under his mother's back stoop; then four shillings from Miss J—— M——, which he spent in going to the Chatham Theatre, including ice cream, oranges, &c. &c.; then five dollars from Miss S——, one of his mother's boarders, spent three dollars in going to the Bowery Theatre, and concealed the rest as before; next two dollars from Mrs. D——, which he hid under the back stoop as before; then ten dollars from his mother, spent the greatest part in going twice to the Chatham Theatre, put the balance as before under the back stoop. The object of his hiding these little amounts was, that he might have a sufficiency on the ensuing fourth of July.

January, 1828.

J—— M'l——, from the Commissioners, at the request of his step-father, E—— W. H——. J—— was born in Philadelphia: his father who died about fourteen years since, was president of the N—— A—— I—— C——, he has four sisters and one brother living. About nine months since, his mother married E—— W. H——, a shipping merchant, who has since failed in business, and is now employed by R——, and has a salary of sixteen hundred dollars per annum. J—— appears to have had good opportunities for a fair English and German education, was three years and a half at the Nazareth School, is naturally bashful and timid, submissive and quiet; has lived thirteen months in his brother-in-law's printing office, and some time in the office of his step-father. He removed from Philadelphia to this city, about three months since.

The first thing he recollects to have stolen was six large silver spoons from his mother, about four years since, for which he obtained nine dollars; the half of it he gave to his cousin, and spent the remainder in gambling on the fourth of July. The next was five dollars from his father, after which he ran away and was absent about one week; he then took a large six dollar atlas, which his step-father gave him, and sold it for three dollars, and spent it by going to the Theatre; he then took a box of mathematical instruments from his father, which he sold for three dollars; at different times a large number of books from his father's library, one of which he sold for five dollars, it being full of valuable plates; next his mother's gold watch, which he pawned for ten dollars, but his mother obtained it again by paying the sum for which it was pawned. He stole his sister's necklaces, offered them for sale, and the man detaining them his sister obtained them again. His father then found him in the Theatre and sent him to his brother-in-law's, with a view to save him; he continued there thirteen months, as above, and then returned to Philadelphia. On his departure from his brother-in-law's, Mr. G—— T——, he stole two watches, which, upon his arrival in Philadelphia, he sold for twelve dollars and a half, and as his father was in New York on business, he spent it in going to the Theatre, &c. It appears that as he came to New York, on his return from his brother-in-law's, by the way of Philadelphia, he commenced his old trade with renewed vigour; the first commencement was in sacrificing his father's library, by selling Rollin's Ancient History, breaking a set of the Encyclopedia, by selling eight volumes out of forty, French and German books, dictionaries, &c. next a suit of his mother's bed curtains, for which he obtained seven dollars. He about this time, formed an acquaintance with a thief, by the name of C—— A——. Crossing from Brooklyn one night, on their way he made an agreement with A—— to meet him at his father's house, very early next morning, and he would furnish him with some of his mother's bed clothes: A—— came and J—— gave him a load, which he sold and returned him half the proceeds.

It would be well here to remark that it was now in the summer season, and J——'s mother had put away her curtains, sheets, blankets, &c. in trunks, in their garret. A—— and J—— continued for a week or more to lug off these articles, until they had stripped the house pretty thoroughly; the last articles that A—— was furnished with, were Mrs. H——'s cloth coat, silk frock, white dress, &c. which he kept and returned no more. The greatest amount that J—— ever received from Allen, at any one time, was ten dollars for his mother's goods stolen. J—— also stole his father's saddle and bridle, for which he obtained seven dollars; then he went to a neighbouring clerk, and by stratagem, persuaded him to sign a merchant's name to five checks, one for forty-five dollars, two for thirty-five dollars each, one for twenty five dollars, and another for fifteen dollars. He went to different shops where his father dealt, and changed the greater part of them, and raised about one hundred dollars, and stole fifty dollars more from his father. This occurred on a Saturday evening, and Sunday morning he started for Philadelphia. His father, accidently, received early information of his departure and overtook him at Elizabeth Town, in the afternoon; had him locked him up one day, and on the following day told him that he could trust him no longer, and that he should be obliged to send him to sea. J—— did not wish to go, therefore he went to the house where Mr. C—— president of the L—— S——, boarded, and told the landlady, that Mr. C.—— had sent him for his coat, which he obtained and sold in the Bowery for eleven dollars; then a pair of boots from his father, for which he obtained three dollars and a half; then a coat from his cousin G—— H——, for which he obtained seven dollars, and ran away from his father and took private board, to avoid being sent to sea. His father found him in the Chatham Theatre, about seventeen days since, put him in Bridewell, and from thence to the House of Refuge.

His friends and himself all say that his great thirst for visiting Theatres and places of amusement, was the leading passion which induced him to steal so much.—*N. Y. Obs.*

REFORMATION IN IRELAND.

The situation of Ireland at present fixes the attention of the religious and reflecting. The reformation, deducting for the exaggerations of interested parties, seems to be darting its roots through the four Provinces. The poor and illiterate, as in the days of the first establishment of Christianity, form the majority of the converts;—for God *chooses the base things of this world to confound the mighty*, and the wisdom which he withholds from *the wise and prudent, of this world, he revealeth to babes*;—nevertheless, the conversion of some persons of note now and then takes place. The newspapers of one side ring with triumph, while the opposite party endeavour to depreciate the character of the person or to throw doubts on the truth of the fact. Co-existing circumstances are in unison with this state of things. The Church is frequented more than the Theatre. Books of devotion dispute the possession of the toilet table with works of imagination. The Sacrament is no longer considered as an unmeaning ceremony. The young clergy think less of their horses and guns, and more of the souls of their Parishioners. Caritable Societies increase. Meetings to promote the diffusion of the Scriptures among the poor take place almost every day;—and finally, the placards, instead of informing us what the play is to be, annonce that on such a night a sermon will be delivered on the absurd doctrine of transubstaniation, or the unscribtural practice of Latin prayers. This day's paper mentions the formal recantation of Miss Burke, niece of a Roman Catholic Bishop, and the novelty of an English Mass instead of Latin in many of the Chapels in the north. So that the seeds of that great change which were long ago discerned by the eagle vision of Dr. Magee are beginning now to manifest themselves to many.—*Chr. Sen.*

THE BIBLE CAUSE.

In Pennsylvania.—The Bible Association of Westmoreland county, Pa. has organized sub-associations in every township, 16 in number, each consisting of 5 members, to visit every family and ascertain those which are destitute of the Scriptures, and to solicit donations for procuring the Bibles which may be wanted.—*Pitts. Spectator.*

Legacy to the Bible Society of Virginia.—We are informed by a letter from a gentleman in Petersburgh, that the late Mrs. Clarke of Chesterfield county, gave *Two hundred dollars* as a legacy to the Bible Society of Virginia.—*Visitor & Tel.*

In Virginia.—Many of our readers will be agreeably disappointed—perhaps surprised—by the facts stated in the subjoined extract of a letter from a friend. The Resolution to supply with a copy of the Bible, *all* the destitute in any town or city in our country, was, if we mistake not—*first* adopted in Petersburg. *It was adopted in that place by the Young Men's Bible Society, in the year 1822, and carried into immediate effect.*

The Directors of the Wheeling Bible Society have resolved relying upon the assistance of their friends in other towns, to supply every destitute family in that county within one year. They propose to employ an exploring agent, and to establish branch societies in different places.—*Ib.*

Benevolence and Joy.—We mentioned last week the doings of a meeting at Lexington, Ky. in favour of the Bible cause. The Western Luminary has the following statement concerning the same meeting. "The resolutions were then adopted unanimously. In less than forty minutes 1700 dollars were subscribed, which has since been increased to near 2000 dollars. The circumstances attending this meeting were singularly solemn and impressive. Old and young were seen coming forward, subscribing their different sums, with tears of joy flowing down their cheeks, while the assembly were solemnly singing appropriate hymns. Joy seemed to beam in every face. We have no doubt this is the commencement of a new era in the church of Kentucky and all the west."—*Ib.*

FOREIGN MISSIONARY CAUSE IN VIRGINIA.

The last Richmond Family Visitor contains an account of the visit of Messrs. King and Kick to that city, Agents of the American Board for the collection of funds and the formation of Auxiliaries. The facts communicated by these gentlemen, are of course substantially the same as were presented at the late anniversary of the American Board in this city. The meeting at Richmond was held on the 12th inst. at the house of Mr. J. N. Gordon; when subscriptions were made to the amount of $468 50 for five years [equalling $2342 50] and $56 in the form of donations.—*N. Y. Obs.*

BIBLES.—The Boston Recorder states that the resolution passed by the *Massachusetts Bible Society*, to use their efforts to supply the destitute throughout the whole Commonwealth within a year, has been seconded by several county Bible Societies, especially in *Essex and Norfolk*. In the latter, a Bible Society was organized on the first day of January last, and an agent sent into every town in the county. The result of the investigation is, 300 *families and individuals are destitute of the Bible and unable to pay for it; 2700 purchasers* gladly availed themselves of the opportunity of procuring the Bible and Testament at the very reduced prices at which they are now supplied by the American Bible Society. The result of the operations of the six months, are expected to be nearly as follows: 300 *Bibles given to the destitute; 2700 Bibles and Testaments sold at cost; one thousand dollars* contributed for the funds of the Society to which they are auxiliary, to supply those who have no means to purchase the Word of God.

REV. JOSEPH WOLFF.

This extraordinary man, to avoid the imputation of mercenary motives in prosecuting his benevolent labours, has relinquished his salary, which he says he does not need, as his wife, Lady Georgiana, has an income of 500*l.* a year. He has conceived the rather romantic project of visiting Tombuctoo, in the heart of Africa, as a menial servant to some merchant of the country! His purpose is thus expressed in a letter to the President of the London Jews' Society, dated Malta, Nov. 9, 1827.

"As there is now a war between Turkey and England, I am going to Morocco and Tombuctoo, by the way of Tunis and Algiers; which journey I am making as I did in Mesopotamia, viz. as a poor man, in the quality of a menial servant to some African merchant, either Jewish or Mahommedan; and with the Gospel, in my hand, preaching it wherever I can: which way is likewise the only way in those countries to go safely through; and, if the Lord please, I hope to succeed at the same time in this way better than any other traveller did in entering Tombuctoo, where I learn Jews are to be found, and another sect believed to be the descendants of the Hittites of old. Travelling in this way, of course neither Lady Georgiana's income nor that of the Society will be needed; and should we move in a year hence for Jerusalem, then I will apply again to the Society to allow me to draw for the expense of the journey to Jerusalem. I beg, however, not to be understood that on this account I should not feel myself under obligation to give accounts to the Society; on the contrary, I shall always send my journals regularly to the Society for publication; but my mind is more easy in not receiving a regular salary from the Society.

"I intend leaving this place at the end of the month."

A VOICE FROM CHINA.

Extract of a letter from an American gentleman in China, to a Merchant in New York, dated

Canton, Oct. 25, 1827.

It will, I suppose, be asked, What can be done? If nothing else, let an attempt be made to establish the ordinances of the Gospel among Christians that reside and itinerate here. If these could but be persuaded to exhibit Christ, the happiest results might be expected. Only consider, my Christian Brother, that here is a population of *a hundred and fifty millions of souls*, to be won to Christ! And the Protestant world has as yet satisfied itself with having one solitary individual (Rev. Dr. Morrison) to watch for the interest of Christ, in regard to them! Oh it is high time that he be helped. He has cried for help, but as yet cried in vain. I must hope it will not much longer be so. Two faithful men stationed here, might do incalculable good. One of them should be able to address himself with influence to men, that abide or itinerate here, and one to labour among the seamen. Let it once be considered that this is the only point of immediate contact which Christendom has with the mighty mass of souls congregated in this Empire,—and also how important it is that this contact should be indeed Christian,—and who will not say, that the Church of the Redeemer is guilty of the blood of souls, in having had so long communication with China, and done so little to make that contact what it should be? Oh it is high time for her to awake out of sleep. Especially is it incumbent upon the *American Churches* to arouse from their indifference. Let their members no longer carelessly pollute their lips with Tea, procured at the dreadful expense of having their blessed Head blasphemed in the presence of the heathen!—*N. Y. Obs.*

PIETY IN THE NAVY.

Nothing can be more interesting than to see those brave men who have fought our battles on the Ocean with so much honour to themselves and their country, coming boldly out for Christ, and consecrating to him their best affections and their hearts. Some weeks since, we published a letter from a Lieutenant in the Navy, to a chaplain at one of our Naval stations, which, we have no doubt, has cheered the hearts of thousands. We are now permitted to lay before our readers a letter from a *Captain* in the Navy to this Lieutenant, which shows that he too has found the Saviour. Four or five other officers of the Navy have recently experienced a like happy change.

[N. Y. *Observer.*

"The severe gale you encountered off the Caymans without doubt was trying to your ship and spars.—but not to be compared to the trials you daily suffer. Be of good courage, my dear friend; God is with you, and he that endureth to the end shall be saved.—I feel for you indeed; for I know well your situation; far from God's people and separated from his ordinances, without one sympathising friend to whom you can talk of the goodness of God. My prayers are offered up night and morning for you, that God may cheer you, give you strength and wisdom, and that your light may shine before men, to the glory of almighty grace. A Christian on board of a man of war, requires indeed to be arrayed in the whole armour of God. I know well the malicious pleasure it would give to many to see you fall. I know precisely the pains that would be taken, and the arts that would be used, to allure you into sin. May God Almighty give you strength, and change the hearts and enlighten the understandings of your companions.

"We were once in darkness; but it pleased God to bring us into his marvellous light,—for which we can never be sufficiently thankful. So great is the blessing, that we can only acknowledge it; for do what we can, we are still poor, miserable, unprofitable servants. In looking around on your thoughtless, careless, unbelieving companions, do you never ask yourself, "Was I once like one of these? Was I once in so gross a state of spiritual ignorance, such open rebellion, such insolent defiance of my gracious God?" I have often turned away from the sight shuddering, and poured out my heart in penitence and gratitude to God for his infinite mercy in arousing me from my slumber of death. I frequently feel, as I know you feel, an affectionate yearning over my sinful companions;—as if I would give all I possess, to convince them of their error, and impart my feelings to their bosoms; but religion is a subject so repugnant to the unrenewed heart, that it is often difficult to introduce it with effect. Our Saviour's advice to his apostles on sending them out into the Gentile world, should be constantly in our remembrance, "Be ye wise as serpents, and harmless as doves."****At present, a Lieutenant of the Army, (of Artillery, educated West Point,) is preaching here in the Methodist Church. He intends resigning his commission, and serving in the ministry, to which his talents are thought to be well adapted.

University of Oxford, England.—The members of convocation are 2302; total members on the books, 4925.

University of Cambridge, England.—Members of the Senate, 1951; total members on the boards, 4990.

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, MARCH 29, 1828.

Retrospect.—The life of man presents certain periods in which the mind feels itself in an especial manner prepared for the business of self-examination.—Its thoughts run back over weeks and months, perhaps years, that have gone by with a salutary and deep solicitude; and transactions past come up before us with a force and freshness which almost imparts to them renovated existence. From such a "vantage ground" of thought, our intellectual horizon becomes considerably extended. We can survey the work in which our hands have been engaged, and contemplate the objects by which our hearts have been chiefly interested, with a composure, and an exemption from prejudice that resembles somewhat that passionless impartiality with which the events of the present life will probably be viewed from the habitations of eternity. The excitement with which, while *present*, they were invested, gradually disappears as they are beheld through the vista of the past.—We rejoice in the good which we have accomplished; mourn over the sins which we have indulged; and are enabled to perceive and to appreciate the errors into which we have been unwarily betrayed. The individual whose reflections have been thus profitably engaged, will generally rise from the contemplation, with heightened impressions of an overruling providence; a warmer sentiment of gratitude towards the Giver of all good, and emotions of sincere humility and increasing self distrust.—And gathering wisdom from that which he remembers, he will advance with a holier confidence, and a more prudent circumspection to that which in the prospect of the future he cannot but anticipate.

At such a period, must the conductors of every public journal, find themselves approaching, as one volume of their work advances to its close, and another opens before them; with its cares, its toil, its hopes, its expectations, its anxieties, and, in the most [illegible] we may add, its increasing responsibility.—For ourselves we care not to acknowledge that, at this moment, as one year with noiseless tread is stealing away from us for ever, and another presents itself, bearing in its bosom, events whose importance we have no ability to compute, we do feel ourselves called upon to exercise a deeper sense of our own deficiencies, and a more cheering confidence in Him with whom "all things are possible"—who has chosen the weak things of the world to confound the strong; and who with the feeblest instruments has frequently accomplished results the most august.

With our retrospect of the year which the last number of this publication brought to its conclusion, is mingled much sorrow for the diocese with which we are connected, and much joy in a contemplation of the church at large.—We mourn over the convulsions with which the Episcopalians of Pennsylvania have been so grievously agitated; and without intending the least unkindness towards the brethren who have differed from us in that matter, we deem it an act of editorial faithfulness to declare that we do most sincerely mourn over the event in which those convulsions appear to have terminated.—May it be overruled by Him whose will is omnipotent in heaven and on earth "to the advancement of his glory, the good of his church, the safety, honour and welfare of his people."

In the midst of the regrets, however, which we cannot but experience in a survey of our own portion of the vineyard, we are cheered by the demonstrations of improvement which present themselves when our eye wanders over the general church. If we are not mistaken, the gospel is beginning to be preached with greater faithfulness and power amongst us. Ministerial character is assuming a loftier port, and developing more vigorous propositions. The sacred office is not so frequently regarded by clergymen themselves, nor so extensively by the world around them, as a mere profession—the means of securing a secular maintenance. It is beginning to be more universally contemplated as an institution of vast dimensions, whose foundation is laid deep in the necessities of human nature, and rendered imperishable by the fiat of Omnipotence. And an impression seems to be forming more generally upon the public mind, that those connected with it are in office, (as they should be in character and qualification,) consecrated, set a part, a holy priesthood, a peculiar people; men employed in the high vocation of propounding terms of pardon and peace, from the Universal Sovereign, to this rebellious province of his empire, and who in the great business to which they have been called, are acting for eternity.

It is a fact which cannot be denied, that in each of the parties by which Episcopalians appear to be divided, there are clergymen who have not been accustomed to exhibit the peculiar doctrines of the gospel, with that plainness and fidelity which they certainly require. Our recent controversies, however they may in other respects be deplored, have, in this particular, been very strikingly beneficial. By directing the scrutiny of our congregations to the manner in which the gospel is declared to them, they have constrained moralising unevangelical ministers, to preach as plainly as they know how, truths which heretofore they have kept almost entirely out of sight.—The cords of Christian discipline are thus of necessity, drawn tighter, and the power of Christian doctrine more faithfully applied. In some of our congregations this effect has been so marked, that it is obvious to the most careless observers. And we have no doubt that many a sluggish formalist, who had been sleeping for years under the influence of an inert morality, has waked up with astonishment, at his minister, puzzled to make out what had thus converted him into a "setter forth of strange doctrines."—"What then? notwithstanding every way, whether in pretence or in truth, Christ is preached, and (all the friends of religion) therein do rejoice; yea, and will rejoice." The blessings which may in this way be communicated to us, it is impossible to calculate.

From some of the transactions of the last year, there is reason to believe that the missionary spirit is rising amongst the Episcopalians of this country.—A number of the friends of foreign missions had a meeting at Georgetown, in the District of Columbia. Brethren from different and widely separated portions of our country, assembled there to take into consideration the propriety of instituting a society for the prosecution of this object. After much animated consultation, they decided that it was inexpedient to attempt any thing of the kind *at present*. They were apprehensive that such a measure might have in some way been identified with recent ecclesiastical dissentions; and that a cause in which all who love the Saviour should feel an interest, and to which all ought freely to contribute, might be narrowed down to the interests of a party.—But we have not a doubt that every member of that meeting returned to his own abode, more deeply humbled under a conviction of the comparative delinquency of his church, and resolved that, as far his influence and exertions could accomplish it, a society devoted *exclusively* to foreign missions, should, at no distant period, make its appeal to the liberality of the Episcopal denomination. When this does take place, it will be presented, it is to be hoped, free from the control of those who are avowedly opposed to such efforts for the conversion of the heathen, and unparalyzed by the Incubus of *merely* official patronage.

But these feeble intimations of rising enterprise, are unspeakably disproportionate to the obligations which have been imposed upon us, and the encouragement by which Providence is even now alluring us to our duty. If ever there was a time when the Sovereign Disposer of events, appears to have distinctly set the seal of his approbation upon missionary effort, that time is now, and has been throughout the year that has gone by.—Never since the days of the Apostles, perhaps, have the out-pourings of the Spirit been more abundant; never has the impulse thus communicated to the human mind, been developed in more large and vigorous exertions; and never in the annals of mankind has the Author of our religion more clearly demonstrated to those who are engaged in its advancement, that they are actually "co-workers with God," by manifesting in the subserviency of earthly revolutions to his spiritual dominion, that He too is promoting what they are so earnestly labouring to accomplish.

Christianity has for centuries been contending with two powerful adversaries. The *False Prophet* from without has assailed her ramparts and towers; while the *Papal Antichrist* attacking the very citadel, has poured abomination upon her altars; profaned the sacredness of her sanctuary, and planted an Idol upon her holiest shrine. During the last year great revolutions have occurred in the condition of these formidable and embittered foes.—The one is no longer formidable.—Within a few months past, its fate has been decided. Almost at the very hour when Turkey experienced her downfall in the battle of Navarino, the Imperial Guards of Russia, were mounting the walls of Erivan, the bulwark of all Persia; the surrender of Tebriz, the royal residence, soon followed, and now the haughty Musselman, vanquished in all his empire, lies a prostrate suppliant at the feet of his Christian conquerors. It is thus that the Kings and Potentates of the earth, while they think they are only promoting their own aggrandizement and glory, are made to advance the purposes of Him whose "kingdom is not of this world," and yet who shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

But within the period at which we have been glancing, events have taken place which as plainly show that the hand of Provicence is heavily laid upon the power of the Pope. That hand which, when extended in mercy, can sustain the feeblest creature; but beneath the weight of whose wrathful indignation, the mightiest of its enemies shall be ground to powder.

The unexampled diffusion of Christian knowledge in France, Switzerland and Germany—the growth of education in the north of Europe, and the spirit of inquiry by which the whole continent is pervaded; the feverish condition of Portugal and Spain, and the precarious state of Austria; when viewed in connection with the sudden and mysterious changes which are now taking place in Ireland, and the signal overthrow of Papal domination in our sister continent to the south, indicate that this collossal awe-inspiring corruption of Christianity, is nodding to its fall.—It was reared by the toil and artifice, and hypocrisy of ages; but it shall perish in an hour, when the Lord makes bare his arm.—It slowly arose amidst the blood and groans of millions; but great shall be the fall thereof; for it shall fall at once, and amidst the shout of surrounding nations.

And are these great changes produced by missionary effort, it may be asked? No.—They are so obviously the work of God, that we can scarcely behold in them the subordinate instrumentality of man.—But surely they appeal to us with silent eloquence, which no language can excel, that we hold not back from a work which *He* before whom nations rise and fall, and have their being, is so evidently disposed to prosper. Oh when shall the time arrive, when we who are always the first to proclaim the superiority of our apostolic institutions, and the excellence of our primitive order, shall cease to be the last in extending to the world those blessings which these institutions, and that order were intended to convey.

Turning from this general survey to our own more minute concerns, we have to assure our readers, that we have resolved to press on with renewed diligence and ardour, in the course which we have heretofore pursued—The same great principles of Gospel truth, which have hitherto received our support, will still occupy the pages of this publication; and the same general policy, in relation to the affairs of the church with which we have been connected. Some of the deficiencies by which the impression that the Philadelphia Recorder ought to make on the public mind, has been materially enfeebled, will we hope, be ere long supplied; while the errors by which we have been led astray (and "to err is human") will for the future be carefully avoided. Our columns will be as freely open to DISCUSSION, in all those subjects that are peculiarly interesting to Episcopalians, as ever they have been. *Controversy*, as contradistinguished from discussion, we hope to have less occasion for; and when it is introduced, we desire that it may be managed with that wisdom and moderation which should always characterize the defence of truth. If it ever has been otherwise in this paper, it was owing to circumstances which could not have been anticipated, and which are not likely to recur. Finally we would invite our christian readers to unite with us in humble acknowledgments to Almighty God, for that protection by which our publication has been hitherto preserved, amidst the opposition of enemies, and the chilling indifference of friends; and to supplicate for us that wisdom which is profitable to direct, and by which our labours will be made subservient to the "suppression of wickedness and vice, and the maintenance of true Religion and Virtue."

PRAYER MEETINGS.

We are much pleased to find that the able and very interesting discussion of this subject, is still continued in the Episcopal Register. We copy from the last number of that publication, an article which, notwithstanding its length, we promise our readers, will repay them richly for a careful and entire perusal. It is an admirable illustration of the manner in which Christian controversy should be conducted.—It exhibits truth with a fulness and independence which all lovers of free investigation must admire; and yet with a tenderness and moderation which cannot offend the most fastidious delicacy. It reminds us, in these respects, of Mr. M'Ilvaine's letter; of which we are glad to learn that an edition of *five thousand* has been just republished by some Laymen in New York.

We sincerely hope that the *Right Reverend* author of these essays will give himself ample range and latitude in his exposition of this subject; as it affords a good exemplification of all the other differences by which our church has been divided. If carried through a series of extensive and unfettered illustration, and then published in a separate volume, they will form an invaluable legacy to the Episcopalians of this country; and constitute a fit memento of One, whose praises shall be in all our churches, as long as the firmness of Christian principle, and the benignity of paternal kindness, shall be revered amongst us.

TO SUBSCRIBERS.

Our Publisher desires us, respectfully to suggest to those who are indebted to him, that the expenses of his establishment are great and daily increasing; and that it is only by punctuality on their part that punctuality on his can be either rewarded or maintained.

Bishop Heber's Journal.—The notice of this new publication which we copy from the New York Journal of Commerce, is calculated to attract towards it considerable attention.—We have seen some extracts from the work itself, which are certainly not contradictory of the favourable report by which it has been preceded.—We suppose that it will speedily be issued from the American press.

Female Bible Society of Philadelphia.—The annual meeting of this very efficient institution was held in the Session Room of the First Presbyterian Church, on the evening of Wednesday last. The meeting was opened with prayer by the Right Rev. Bishop White, after which the annual report was read by Rev. Mr. Engles, pastor of the Seventh Presbyterian Church. Addresses were then made by Rev. Mr. Brantly of the Baptist, Rev. Mr. Livingston of the Dutch Reformed, and Rev. Mr. Doughty of the Methodist Church. The addresses were very interesting and animating. The room was full. Rev. Mr. Kemper closed the exercises with an appropriate prayer.

RECENT INTELLIGENCE.

From our English Magazines for February, just received, we select a few articles of recent intelligence. They do not contain much that is important.

The Rev. H. Townley, formerly a Missionary in India, has accepted a call to the pastoral office of White-row Chapel, Spitalfields, London.

Airdale College, a kind of Theological Academy, has 19 students.—*Boston Recorder.*

The proprietors of Christ Church, in Boston, have given a unanimous invitation to the Rev. Horatio Potter, to become the assistant minister of their church, and he has accepted the invitation. Mr. P. is an alumnus of the General Theological Seminary of the Protestant Episcopal church, and is now preaching at Saco, Maine. He is brother of the Rev. Alonzo Potter, Rector of St. Paul's Church, in Boston, and we understand is a gentleman of talents and piety.

[*Zion's Herald.*

WESLEYAN ACADEMY.

The legislature of Massachusetts, during the last week, passed a resolve, granting half a township of unsettled land to the Wesleyan Academy at Wilbraham. This resolve passed both branches of the legislature with an unanimity highly encouraging to the friends of the academy. Such acts of liberality to literary and moral institutions, are truly honourable to any legislative body, and will be repaid in intellectual gold, and lasting benefit rendered to society.—*Ib.*

LARGE BEQUESTS.—Mr. John Grandlon, who lately died in Philadelphia, has left the following legacies, to the Orphan's Society, the Indigent Widows' and Single Women's Society, the Pa. Institution for the Deaf and Dumb, the Friend's Asylum near Frankford, $5000 each; the Pa. Hospital, $5000; the Pa. Society for Charity Schools, $1000; to the Pa. Dispensary, $80 per annum; the Southern Do. $100; the Northern Do. $120; the Apprentices' Library, $75 per annum. It is said he bequeathed several houses to their respective occupants; and that a residuary legacy to the Apprentices' Library will probably amount to $40,000.

GENEVA.—We learn by a late number of the Magazine of Reformed Dutch Church, that the Rev. Mr. C. Malan, of Geneva, has been lately received into Christian and Ministerial fellowship with that distinguished and most evangelical body, the United Secession Church in Scotland, who have also given considerable pecuniary aid to the persecuted church in Geneva.—Mons. C. Malan, and some of his brethren, have endured the most cruel persecution which has been known in modern times, from the Socinians of Geneva. According to a late publication of Dr. John Pye Smith, Mon. C. Malan was brought to the knowledge of the truth by the instruction of the Rev. Dr. Mason of New York, and others, who visited Geneva in the years 1816, 1817.—*Vis. & Tel.*

ANTIQUITY.—There must be a delusion, then, in that homage which is given to the wisdom of antiquity, as if it bore the same superiority over the wisdom of the present times, which the wisdom of an old does over that of a young man. When we speak of the wisdom of any age, we mean the wisdom which at that period belongs to the collective mind of the species. But it is an older species at present than it was in those days, called by us, the days of antiquity. It is now both more venerable in years, and carries a greater weight of experience. It was a child before the Flood; and if it have not yet become a man, it is nearer to manhood now than it was then. Therefore, when reviewing the notions and the usages of our forefathers we, instead of casting off the instructions of a greater wisdom than our own, may, in fact, be putting away from us childish things. It is in vain to talk of Socrates, and Plato, and Arisotle. Only grant that there my still be as many good individual specimens of humanity as before; and a Socrates now, with all the additional lights which have sprung up in the course of intervening centuries to shine upon his understanding, would be a greatly wiser man than the Socrates of two thousand years ago. It is therefore well, in the great master of the New Philosophy [Lord Bacon,] to have asserted the prerogative, and in fact the priority, of our present age—that to it belongs a more patriarchal glory than to all the ages of all the patriarchs—that our generation is a more hoary-headed chronicler, and is more richly laden with the truths and the treasures of wisdom, than any generation which has gone before it—the olden time, wherewith we blindly associate so much of reverence, being indeed the season of the world's youth, and the world's inexperience; and this our modern day being the true antiquity of the world. pp. 3—5.—*Dr. Chalmers.*

CHARITY.

You will recollect that I alluded in my last, to the subject of religious controversy; and that I took special pains to impress upon your mind the importance of avoiding it altogether. I am aware that you have an answer in readiness—and it must be a poor cause that admits of no defence. "The truth," you say, "will ultimately prevail." Be it so. Yet you may rest assured, there is nothing in the wide world like charity, *indiscriminate* charity—charity for all sorts of men, and for every species of religion. A person may write what he pleases and preach what he pleases, and publish what he pleases; but the moment you call in question the truth of his positions, that moment you have invaded the sanctuary of charity, and polluted her altars. It is, Sir, impolitic in the extreme, to pronounce as heterodox, any sentiment however at variance with the scriptures of truth. It is done, if ever, at the peril of the rash assailant. Charity prohibits it. There *was* a charity in days gone by that "*rejoiced in the truth*," but that charity is now no more. In her stead you find this universal patroness of all that's going; whether right or wrong, it matters not. So the world misnomers things.—*Char. Obs.*

USEFULNESS.—On the day of his death in his 80th year, Elliot, the "apostle to the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labours now?" said a friend. "Because," replied the venerable man, "I have prayed to GOD to render me useful in my sphere, and he has heard my prayer, for now that I cannot no longer preach, he leaves me still strength enough to teach this poor child his alphabet."

ANTEDILUVIAN FOREST.—At 300 feet below the sand bank of which the Island of Sheppy is composed, there is a prostrate antediluvian forest!—and when digging the well for the garrison it was found necessary even to blast the fossil timber. The British Museum, the Canterbury Museum, and French Institute at Paris, have been enriched with fossils and fruits from this spot.—*Maidstone Journal.*

ENGLISH PERIODICAL PRESS.

What will be the end of the present conflict of opinions, it is not for us to say. Doubtless truths hitherto latent will be brought to light, and principles before only admitted will at length be acted upon, and that to an extent of which possibly, even in our own day, we have but little idea. In the mean time, very solemn and responsible are the duties which lie upon the conductors of the periodical press of this great and free and happy country. If any of them "use their liberty for a cloak of maliciousness," rather than "as the servants of God," they must answer for it before Him "who is of purer eyes than to behold iniquity." It is very easy to give an opinion which we know will please our own party, or promote our own temporal interests; but it is not easy to weigh conflicting sentiments in the balance of the sanctuary, or to give that judgment between two contending parties which shall be equally impartial and scriptural. The periodical press, if rightly employed, may very materially subserve the best interests of our population; but so long as it is used only as an instrument of party, or as a source of wealth, little good can be expected from it; on the contrary, its efforts in the cause of morals will be weak, while iniquity will abound, and Satan reign triumphant. Who can read some of the periodical literature of the day, without being either disgusted, or polluted ere he is aware? The writers of many of our magazines and reviews seem really to be in league with the great ruler of the infernal regions, in the infamous but fruitless attempt of dethroning the King eternal, immortal, invisible. The very mind and conscience of such writers manifestly appear to be defiled; while in many publications which produce the most powerful impression, we not unfrequently find that marked contempt of religion, and indeed of God; that manifest enmity against those who in any measure possess the mind of Christ; together with that sickly apology for sensuality, if not the open and unblushing profession of it; which furnish an awful index to the mind of their authors, and convey, though in a silver or a golden cup, the most deadly poison to the reader.

But, leaving works which, with all their elegance of style and point of wit, bear such evident marks of "the Beast," let us turn for a moment to another description of periodical writers, to whom we may *accommodate* another term, and call them the advocates of "the False Prophet." Perhaps some of them may startle at such an accusation, and inquire wherein they can fairly be charged with resembling the advocates of the Mahommedan imposture. Our answer is plain. The similarity consists in two points,—determined opposition to the peculiar and characteristic doctrines of the Gospel of Christ, and exterminating dislike of those who avow or defend such doctrines. Such men must not expect from us any great praise for their having in some measure changed their tone. The voice of public opinion, as well as the state of the church, demanded this. We know not whether the secret enmity which lurks under a pretended alteration for the better, be not in fact a change for the worse. We solemnly caution our readers against a race of writers and preachers who obscure or dilute the blessed Gospel with words which man's wisdom teacheth, but which the Holy Ghost never taught. We care not what their rank be in the literary or ecclesiastical world: our business is with their writings simply considered, in themselves, and brought to the test of Scripture. So dealt with, we fear it will be found, that (notwithstanding evident improvement among the clerical order in this country) there are still not a few, and those in exalted and influential stations, whose talents and literary attainments we respect, but against whose doctrine we must declare interminable warfare, because that doctrine is in open arms against the doctrine of our Reformers and the word of God. Our inquiry is not whether the author of a volume of sermons be the head of a house in Oxford, the vicar of a parish distant from the metropolis, or the humble curate, retiring through bodily infirmity from the scene of his pastoral labours. We have to do with the book rather than the writer; and have only to notice the man as his situation may give weight to truth, or his learning and talents may give plausibility to error.—*Eng. paper.*

REVIVALS.

It is, at all times, matter of rejoicing to us, to be informed of the ingathering of souls into the blessed Redeemer's fold, whatever be the names by which the instruments employed to gather them in, are known here below. In the Methodist Magazines for January and February last, and for the present month, we find, on this interesting subject, much cheering intelligence. Letters written by Methodist Ministers, from various parts of the United States, report, that under the Divine blessing on their ministrations, the borders of Immanuel's kingdom are greatly enlarged. We regret that our space does not permit us to make as copious extracts as we could wish, from the communications of these pious and zealous labourers in the Lord's vineyard. At present, we have room only for a very short paragraph. It gives us pleasure, however, to observe, that the number reported, as added to the communition of the church, in that connection, during the past year, is upwards of *eleven thousand*. From many interesting reports, given on this subject, in the above mentioned publication, we select, as the only one for which we can find room in our present number, the following extract of a letter from The Rev. Thomas Sanford, dated Nov. 29, 1827. "The Lord is doing great things in this country, [Georgia.] Religion pure and undefiled, we believe, may now be seen, not only in the church, at stated times, but on the farms, behind the counter, at the bar, and on the bench. Some of our courts are now opened with public prayer by the judge himself. In fine, the religion of Christ seems to be spreading through all this country. O Lord, hasten the time when millennial glory shall shine from east to west, and from north to south, and all the world bow to the sceptre of Jesus."

Evangelical Museum.

ST. ANDREW'S CHURCH

Friday next, being Good Friday, there will be divine service in this church in the morning, at the usual hour. The evening lecture be will as usual in the Lecture Room.

Eastern District of Pennsylvania, to wit.

BE IT REMEMBERED, that on the twenty-third day of February in the fifty-second year of the Independence of the United States of America, A. D. 1828, Gregory T. Bedell, A. M. of the said District, hath deposited in this office the Title of a Book, the right whereof he claims as proprietor in the words following to wit:

A new and complete Universal History of the Holy Bible. Containing a clear and comprehensive account of every remarkable transaction recorded in the Sacred Scriptures, during a period of upwards of four thousand years. By the Rev. Edward Kimpton, Vicar of Rogate, in Sussex, morning preacher of St. Matthew's, Bethnal-Green, and late of Christ's College, Cambridge. Revised and compared with the latest modern authorities, particularly on the prophecies—also, with important additions, notes and references. By Gregory T. Bedell, A. M. Rector of St. Andrew's Church, Philadelphia.

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,

Clerk of the Eastern District of Pennsylvania.

This day is published and for sale, by Wm. Stavely, No. 99, South Second street,—"*Christ Jesus, the Resurrecion and the Life:*"—A DISCOURSE, delivered in the Episcopal Church, in the city of Williamsburg, Sunday, Nov. 4, 1827, on the occasion of the death of the Rev. WM. H. WILMER, D. D. Rector of Bruton Parish, and President of William and Mary College—By the Rt. Rev. RICHARD C. MOORE, D. D. With Elegiac Verses to his memory. Price 12½ cents.

Feb. 9, 1828.

Croly on the Apocalypse of St. John.

JUST published, and for sale by WM. STAVELY, No. 99, South Second street, "The Apocalypse of St. John, or PROPHECY of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final Triumph of Christianity. Being a New Interpretation. By the Rev. George Croly, A. M. H. R. S. L."

March 18, 1827.

DE WITT CLINTON.

Just received and for sale by William Stavely, No. 99, South Second Street, a "SERMON, occasioned by the death of his Excellency De Witt Clinton, late Governor of the State of New York—Preached in St. George's Church, N. Y., on Sunday, Feb. 24, 1828.—By the REV. JAMES MILNOR, D. D., Rector of said Church."—Price 25 cents.

Also,

Preservative against POPERY.—By the Rev. Joseph Blanco White, formerly Chaplain to the King of Spain, &c. &c. &c.—Price 25 cents.

Also,

The Church in the Fires of Persecution, or a history of the sufferings of the Church from the days of our Saviour.—By the Rev. George Croly, A. M. H. R. L. S.

Also,

GENERAL STEVENS, or the FANCY BALL—being the third part of Living Manners.—By the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia.

And also,

SACRED POETRY

March 14, 1828.

POETRY.

From the New Monthly Magazine.

BREATHINGS OF SPRING.

What wak'st thou, Spring?—sweet voices in the wood
And reed-like echoes that have long been mute;
Thou bringest back to fill the solitudes,
The lark's clear pipe, the cuckoo's viewless flute,
Whose tone seems breathing mournfulness or glee,
Even as our hearts may be.

And the leaves greet thee, Spring!—the joyous leaves,
Whose tremblings gladden many a copse and glade,
Where each young spray a rosy flush receives,
When thy south wind hath pierced the whispery shade,
And happy murmurs running through the grass,
Tell that thy footsteps pass.

And the bright waters—they too hear thy call:
Spring, the awakener!—thou hast burst their sleep;
Amidst the hollows of the rocks their fall
Makes melody, and in the forest deep
Where diamond sparkles, and blue gleams betray
Their sudden windings to the day.

And flowers—the fairy-peopled world of flowers!
Thou from the dust hast set that glory free,
Coloring the cowslip with the sunny hues,
And pencilling the wood anemone:
Silent they seem, yet each, to thoughtful eye
Glows with mute poetry.

But what awak'st thou in the heart, oh Spring!
The human heart with all its dreams and sighs?
Thou that giv'st back so many a buried thing,
Restorer of forgotten harmonies!
Fresh songs and scents break forth where'er thou art,
What wak'st thou in the heart?

Vain longings for the dead!—why come they back
With thy young birds and leaves and living blooms?
Oh! is it not that from thy early track
Hope to the world may look beyond the tombs?
Yes! gentle Spring; no sorrow dims thine air,
Breathed by our loved ones there!

From Ackermann's "Forget me not" for 1828.

FAMILY WORSHIP IN A COTTAGE.

Listen! I heard a voice, a solemn voice,
But sweet and fervent too, like that of prayer;
Such as would make angelic breasts rejoice,
And call to hearken from their starry sphere:
From yonder cot it comes—I'll draw me near:
Its light shines like a star upon the night,
And to my wandering footsteps far more dear:
A better guide perchance, a holier light,
Leading more near to heaven than that above my sight.

Oh, 'tis a lovely scene! The gray-haired sire,
With lifted hands, imploring on each child,
All that the parent's heart, the soul's desire,
To guide their footsteps thro' the world's deep wild:
See how the glittering tears his warm cheek gild!
How pours through the wane of years the glow!
How beams his look, with all the father fill'd!
The anxiety intense lights eye, lip, brow,
Which all his bosom's thoughts, hopes, fears, and wishes show:

There kneels the mother by her partner's side,
Silent her tongue, but oh, how full her eyes!
Look at those sacred tears, whose gentle tide
The loudest of the lip supplies,
Oh! what can equal her beseeching sighs?
If 'tis not heard in heaven, then never came
Thither the sound of supplication high.
Vainly have nations piled the altar's flame,
Th' intensest of them all ne'er reach a mother's claim.

Beside her, rising into manhood's form,
Her son, her secret pride and glory bows;
Bright is his cheek, with labor's colour warm,
The honourable tint his forehead shows:
His eyes' dark glance is vailed, as it would close
Awhile to all on earth his heart deems fair,
His lips, soft moving, all responsive vows
Are raising, to his hoary father's prayer,
Pleading with the high heavens—"O, guard from every snare."

And yonder there's a group in happiest being,
The fairy tenants of the cottage dome,
Kneeling before the eye of Him, all-seeing,
Who watches if their thoughts or glances roam:
The doll, untouch'd is laid beside the drum:
That treasured instrument of loudest sound
Stands close beside its master, but as dumb
As if forgotten, on the darksome ground,
While like night's dew-closed flowers they bend and cluster round.

Look at the little hand upon each brow,
Covering the face, before the unseen God!
Listen! ye might have heard the lisped vow
Like cherub-echoes seeking his abode;
Revile it not, despise it not, ye proud!
Nor say it is the jargon learned by rote,
Useless and meaningless—those words allowed
Upon the youthful memory to float,
Shall be the waking chord of many a heavenly note!

Oh lovely scene: most lovely! would that thou
Didst not bedeck the cottage bower alone,
But beneath every roof in beauty glow,
From the low hamlet to the lofty throne.
Then, England, were the smiles of heaven thy own:
The bright paternal smiles of Deity;
Then, my loved country, would thy soil be known,
The hallowed, and the blest, the truly free,
And every evening hour a nation's worship see!

THE STRANGER.

In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the most magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanor forbade the idea of his being a barbarian or a lunatic. When at length he understood by their signs that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the croud concluding him to be one of their deities, were proceeding to pay him divine honours. But he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone, were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze, on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home: yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks, I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced, by his obliging host, to their public games and festivals; to their theatrical diversions, and convivial assemblies: and in a short time he began to feel some relish for amusements, the meaning of which, at first he could hardly comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth, as the only means of obtaining pleasure. A fact, which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," repeated his friend, "where we bury our dead."

"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you therefore, to satisfy my curiosity; for if I have any clue to your meaning, this, surely, is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must indeed be a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable circumstances which appertain to our condition: for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprise; of which, till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faltered, and his whole frame shook violently; his countenance was pale as death, and a cold dew stood in large drops, upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared that he must refer him to the priests for further information; this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die?—are not you to die also?"

His friend evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of Death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of Immortality; and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that by the performance of certain conditions before death, the state of happiness might be secured; his eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

"How!" exclaimed the novice, "say you not that death may come at any hour?—may it not then come this hour?—and what if it should come before I have performed these conditions? Oh! withhold not this excellent knowledge from me a single moment!"

The priests suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor; but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence.

"If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful? What a favour is this which is granted to me, in being sent to inhabit a planet in which I can die!" The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing?" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet?"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he, "for consider, how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period continues the legend, the stranger devoted himself to the performance of those conditions, on which, he was told, his future welfare depended; but in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city: and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities, to himself, with affectionate expostulation; accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment, to violate any of the conditions of his happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing, inconsistent with his real interests, he had but one answer. "Oh," he would say, "I am to die!—I am to die!"—*Youth's Mag.*

Children's Friend.

SEE WHAT CHILDREN CAN DO.

Extract of a Letter to the Editors of the Youth's Companion, dated ——, Upper Canada, Feb. 26, 1828.

"My little boy, 7, and his sister, 9 years old, are so well pleased with their paper, that they have gone among their little friends and obtained *ten additional subscribers for the Youth's Companion* for one year, and collected ten dollars to pay them in advance, which I now inclose and request you to forward them with the Recorder."—*Boston Recorder.*

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SABBATH SCHOOLS.

The Christian Watchman mentions a new plan for the benefit of Sabbath schools, which has been adopted in one part of this Commonwealth. The towns in the vicinity are to be formed into an Association for mutual counsel. It is contemplated that the superintendents shall interchange visits to the schools: that persons appointed shall visit families; and that meetings of delegates shall be held, to devise the most beneficial measures.

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MAINE SABBATH SCHOOLS.

Much has been done in the past year to arouse the attention of the churches to the great work of religious instruction. A committee of the Board, authorized for the purpose, has employed five agents to travel through the State several weeks, to give counsel and encouragement to such as had commenced Sabbath Schools, and to collect information, to establish auxiliaries, and, as far as possible, to carry into effect the benevolent objects of the Union. These agents assisted in the establishment of many new schools—went from house to house, to allay prejudices, to answer objections, and to animate to vigorous effort. In almost every town they visited, they collected money to found libraries, leaving it to be wholly appropriated for the use of the Schools in that place.

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TICKETS IN SABBATH SCHOOLS.

Reward tickets are a very great hindrance to Sabbath Schools, and ought to be rejected without delay. This has been our decided opinion for more than two years, but we have declined publishing it until a fair experiment should be made in New Jersey. That experiment has been made, and the result ought to convince the friends of the institution that the new system has at least *some claims* for regard.

During the last spring, the Schools at Trenton, Princeton, and several other neighbouring congregations, abolished the use of tickets entirely, and adopted the improved system. The effect was a sudden increase of schools, and of scholars in those schools already established. One congregation, which in former years had numbered from 5 to 40 scholars, soon counted six schools, and more than 400 scholars. Another congregation of but little more than 2000 souls, in all, soon enrolled more than 600 as Sabbath Scholars. In several other places the results were similar. The teachers all seemed to love the employment, and the scholars manifested an increased degree of earnestness in learning their lessons. The parents of the scholars also became far more interested than formerly, in the prosperity of the schools.

Thus far the new system appeared very well; but we did not deem this a fair experiment. It wanted the test of time to prove its utility.

We have now waited more than eight months, and among 60 schools, we have heard but one sentiment respecting the change, and that is, that *the new system is far preferable to the old reward system.* If there is one teacher or one scholar in these 60 schools, who wishes the tickets renewed, we are ignorant of the fact.

[*N. J. S. S. Journal.*

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[illegible]

NEWSPAPER AND TRACT TRAVELLING SYSTEM.

Mr. Editor,—Should 500 [illegible] the N. E. Conference put this system in operation and take three new Heralds each, then your fifteen hundred subscribers would be sustained, and I verily believe more subscribers would eventually be obtained on this plan than on the common mode of procuring them. The amount of *good* a person can accomplish in any object is no inconsiderable ingredient in the *motive* to engage in it; but suppose it should operate differently—what then? Should not private interest, at least in benevolent objects, be sacrificed on the altar of public good? You say, "Ministers may as readily influence a family, in most cases, to become subscribers as to attach them to the borrowing lines." However true this may be in cities and old towns where the people are mostly rich and able to pay for papers,—it is far otherwise where I live, and through all the interior of the eastern part of Maine, where I have travelled. Here we find large tracts of territory, where the inhabitants are as sheep without a shepherd—where the rays of a minister's influence cannot penetrate. Should you propose for them to take a religious paper, some, at least, would hardly know whether it was to gratify their senses, or improve their intellectual powers, and you would be obliged to make use of many "knock down arguments" to accomplish your purpose. For my own part, I can truly say, my past experience has taught me that it was easier to give away two books or papers than to find one purchaser. For the destitute people of the interior settlements of our country my system was invented; but in order to put it in complete operation, it must be general—the blood in our veins will not force its way to the extremities without free circulation or palpitation at the heart. It is from the villages and large towns that those destitute places must be supplied. Let no one slack his hand on account of this system, but let those who now take *one*, take *two* religious newspapers and make lines or routes with them through all the destitute places they can find; and after all are supplied, look through a benevolent telescope and find some distant, barren heath where you can weekly supply moral and religious instruction, such as would, with the blessing of God, have a tendency to cultivate the barren soil and make it become fruitful. To encourage those who are "almost persuaded" to engage in this system, and convince those who have given it little or no attention, and to show "how great a fire a little matter kindleth," I will state what is now in operation from a small village in Somerset county; viz.—there are not far from 20 religious newspapers taken in this place, the most of them have been formed into lines and supplied weekly by the persons taking them; the rest will be put in motion soon. Here a Congregationalist and Methodist join to supply one route and each have the privilege of reading the other's papers before they pass on. The families now supplied are about 300. Suppose on an average we find 5 readers in each family—then 1500 persons have the privilege of papers weekly.—But this is not all; the system is to forward *tracts*, and other important publications—such as reports of Bible, Tract, Missionary, Sunday school, and other benevolent societies; together with sermons and other addresses designed to aid in the great cause of civilizing, evangelizing, and Christianizing the world.

The distribution of religious newspapers and other publications have been too much confined to a favoured few; and sectarian prejudices have stood as with a drawn sword guarding their peculiar tenets and even inflicting wounds on the feelings of their more benevolent neighbours. But "better days" are opening to our view.—Let us join heart and hand in clearing away the separating rubbish, and assist each other in building the walls of Zion. Our heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Even so, on this plan, there is no distinction; all are to be benefitted, unless they bury their talent, after receiving it; and I hope the good Lord will bless his design to the good of many souls,—for without him, we can do nothing. UNION.

State of Maine, Somerset County.

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A SINNER DIRECTED TO THE SAVIOUR.

One of the Directors of the Glasgow Ladies' Bible Society frequently visited the house of a person in her district, for the purpose of giving Tracts. Calling one day, in going her rounds, she observed a young man, apparently far gone in a consumption, sitting by the fire, reading the Memoirs of Bonaparte. Concluding from his appearance that he had not long to remain on earth, she took occasion from the importance of the case, to press the awful state of a soul going unprepared into the presence of an Almighty Judge. She begged to know whether he possessed a Bible, to which he replied in a careless manner, "There is a Bible in the house." However, on farther inquiry she found that he had only a pocket Bible, which from the smallness of the print, and the weakness of his eyes, he was unable to read. She offered to procure him a Loan Testament, of a large type. He replied with seeming carelessness, that [illegible]. The Tracts she left on this occasion were "Christ *the only refuge from the wrath to come*," and "The *Sinner Directed to the Saviour.*" When she called with the Testament, he received her visit with pleasure, and took the Testament gratefully. He informed her that he had read both the Tracts, and wished to have some more; and from that period he became a new man. He had formerly been a dissipated character, but the change in his whole conduct was now apparent to all that saw him. "Indeed," says a gentleman who had frequent opportunities of observing him in his most [illegible] hours, "he became an object of [illegible] sense of his own unworthiness, [illegible] ardent love to his Saviour, [illegible] consistency of his character [illegible] during the short [illegible]." His mother said [illegible] Collector's visits. He [illegible] avidity as a [illegible] of bread. [illegible] was in the Testament [illegible] This "blessed book," [illegible] was his companion [illegible] afforded him [illegible] As he approached nearer to eternity, his faith in the Redeemer increased, and his prospects [illegible] brighter [illegible] Saviour. His last words were "Come Lord Jesus, I am [illegible]."

Lond. Tr. Mag. for [illegible]

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THE "COTTAGE HYMN BOOK," [illegible] SOCINIAN.—A respectable young man [illegible] of England, had for several years cherished Socinian principles. His religious friends endeavoured to convince him of his error, but their affectionate efforts were apparently in vain. It pleased God to afflict the youth; and, during a [illegible] illness, his friends endeavoured to exhibit the Lord Jesus Christ as true God and man. His mind, however, had drank deeply into the fatal error I have referred to, and all hope of his conversion appeared to be at an end. A friend whom I well know, during one of his visits took with him "THE COTTAGE HYMN BOOK." This little work pleased the afflicted youth, and arrested his attention. He read the hymns from day to day, and the truth appeared to make a great impression on his mind. The pious man who had the privilege of presenting this silent messenger of mercy, told me, that the reading of the hymns contained in it completely altered the views of the youth, and before he died he gave up all his errors, and rested his soul for salvation on the atonement of the Lord Jesus Christ, believing the mystery of Godliness, as "God manifest in the flesh." This young man had three friends, to whom he was much attached. He wished to have three "Cottage Hymn Books," one to be presented to each friend as the dying [illegible]

Lond. Tract Mag.

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There is a son of Mungo Park, who is at Accra (on the Gold coast) [illegible] which he expects to receive [illegible] instruments from Europe. [illegible] Telemachus is a midshipman belonging to La Sybille, and is on the point of [illegible] quest of certain intelligence of his father's death. He has already gone a distance of about 90 miles into the [illegible] to feel his way; and he appears to like the plan very much, having received a hundred miles safe conduct. He [illegible] like a black, with a [illegible] his skin every day, and wears neither shoes nor stockings.—*Literary Gaz.*

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The New Era.—The [illegible] enlargement of contributions [illegible] in this country, [illegible] pulse on Christians in England [illegible]

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A late arrival from the [illegible] brings intelligence of the [illegible] Tamoree, (son of the late [illegible]) who was educated at the Foreign [illegible] Cornwall, Conn. He [illegible] month of S[illegible]